Flores OF9
Javanese OF5
Bali OF7
Lombok OF12
Gorontalo OG4

[414 cont.]

important festivals and the ancestors.

Finally, we wish to mention, as examples of the orderly village arrangement in the more easterly areas of the archipelago, the villages of the Ngada (central Flores), which are notable for their regularity. The houses stand in strict alignment around a square; on sloping terrain, the square has several terraces which are carefully tended. Pigs are kept out by means of a bamboo fence along the front of the houses. Clumps of bamboo are found around the village, while the rice and maize granaries are built outside the villages. Furthermore, in every village there are one or more copies of the nadoe and the baka, dedicated to, or the symbol of, respectively, the ancestral father and the ancestral mother of a noi, or family [familie] unit.

The nadoe is a heavy wooden pole, often artistically worked, ending in a fork at the top, with a circular excavation between the prongs, and covered with a cone-shaped alang roof. The baka is a little house, commonly made of finely worked planks and like the ordinary house in form, but usually without the front veranda. The villages here, too, cover only a small area, since practically nothing is planted inside the village.

The third type of village in the archipelago is completely different and is found, as a rule, in the more highly developed areas where wars are far in the past, and hence the village no longer needs to be a complex of dwellings huddled together as closely as possible and surrounded by walls and barricades. An outstanding example of this type of village is the Javanese dèsa. Every house is surrounded by a yard, which in many cases is quite large, where all kinds of fruit trees and other crops are planted, so that such a "village cluster," as Veth calls it, [415] rises out of the sawah sea like a kind of island. Even though the number of inhabitants may be small, such a Javanese dèsa covers quite a large area.

Similar villages are found on Bali and Lombok, in central Sumatra, among the Minahasa (northeastern Celebes), and, more recently, under the influence of the Government and the

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000 and such is used in war.

621 574 171 Correction: When there is a big feast in the central kampong, all members of the tjabang kampongs must attend. However, if a big feast is held at a tjabang kampong, it is a matter of choice whether the other tjabang kampongs and the pusat kampong attend. However, each must send a delegation. (This is like the big feasts in the Ambon pela kampongs. The pela radja and saniri must go, and others may do so if they want to.)

621 622 346 351 788 It is true that the pusat kampong has more power in a way than the others. Its drums, gongs, tjompang, main pillar of the tuan tanah house, main garden (lingko randang), and the tuan tanah besar himself are all part of this power. All others stem from these. However, the picture is not one of a clear hierarchy. Nevertheless, if a man is very sick, for example, they may decide that it is well to go to the tjompang of the pusat kampong and go through some ceremony. However, there is not a real vivid ranking or constellation of rank.

The assistant says that the round house and the round garden are definitely related. But here again he is unclear. The house is linked with the garden, and after the rites which are held in the garden, they come back to the main house. Also there is a saying: mbarun one uman peang, i.e., "house has link with garden." When a tuan tanah besar gives a drum and a gong to a new branch kampong, he also gives it a "big garden" (lingko randang). Here is where the biggest rites are held. (Lingko means only "round garden.") And when they have rites in the garden, they go directly from the lodok there to the main post in the tuan tanah house. Thus, there seems to be a definite link between the main post of the big house and the main garden's lodok. There is the same parading

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346 351 788 around the main post as around the lodok (see Coolhaas).[1]

There is no pasar system here. There are 443 only pedlars who carry goods around. Markets are located only in the big towns: Ruteng, Reo, Labuan, Mborong, etc.

There is some barter, but most transactions 437 are carried on using cash. Before the Dutch came in there was no money here and the people had to barter.

Note and very important: There is a taboo on 286 784 weaving all over Manggarai, except in the north-east quarter. The assistant can mark the border of weaving precisely. The only exception is Todo and Pongkor, where there is no taboo and there is a bit of weaving. I asked if it is a taboo or just a lack of knowledge of how to weave. He said both, but that it is definitely a taboo. If they weave, the crops will fail, and illness will spread across the land. There have been a few attempts to introduce weaving, and the crops have proven to turn bad. It has nothing to do with the totem. He says it is not tjek'i at all, but merely ireng, which means taboo. This is a puzzler, and is amazing.

871 In 1912 three 3-grade schools were opened in Manggarai: in Ruteng, in Reo, and in Labuan. In 1924, a five-grade school was opened in Ruteng. There were about forty schools in all Manggarai before the war, but only one went as far as fifth grade (the one in Ruteng). This is what the Dutch did between 1924 and 1942! There are now about sixty schools in Manggarai. The school in Tjantjar opened in 1947. It serves nine kampongs: Tjantjar, Veol, Ndung, Rai, Puruk, Sampar, Nggarang, Meler, and Tjara. The farthest kampong is Sampar, which is three kilometers walk away.

There is a fourth grade here too, serving all of Rahong. The children come from far away.

[1] [See bibliography, category 113.--Analyst]